Chapter XII

The Hottentots

[170] The seventeenth century Dutch gave the aborigines of the Cape of Good Hope region the name "Hottentots" because of their peculiarly clicking language. According to contemporary authors "Hottentot" was an insulting term for a stutterer. This nickname has stuck to the people. 101

As far back as their history extends, the Hottentots have never united in one nation. Even the oldest Dutch [171] settlers at the Cape report of tribal wars. In addition to this, beginning with the seventeenth century, the Hottentot tribes were pressed back by the white race from the south and in the nineteenth century by Bantu invasions from the north. As the Hottentots were thus compressed into an ever narrowing area, increasingly bitter battles for pasture grounds and water holes resulted and the processes which for ages have commingled the yellow-skinned nomadic tribes of South Africa were accelerated: migrations over an extensive area; the scattering of related elements; and the union of unrelated ones into a new tribal community under a new leader. We will not enumerate the tribes which succumbed during these struggles; the sources of their oldest history are obscure. The best accounts of the past century are missionary reports. (65) 175 619

65. Berichte der Rheinischen Missionsgesellschaft zu Barmen.

We can pass over the few remnants of the Hottentots that are left in the present Cape colony; they are vanishing, physically debased and spiritually estranged from their people in customs and language. They are the Korana and the Griqua and a few families scattered among the Boer farms that work as day-laborers. Only north of the Orange River a number of Hottentot tribes remained strong and relatively pure, linked with the tribes or hordes who had fled across the great river to escape pressures of civilization. Both, the aborigines and the refugees, were undisputed masters of Great Namaland up to the beginning of the eighties. Now fate has also caught up with them. The tribes, still important political factors before their last attempt at revolt, will be distinguished by name for only a short period. As history has taught, the differentiation of the tribes disappears with the captaincies (that greatest danger to peace which has now, we hope, finally been removed). Of the Hottentot tribes north of the Orange, with whom we first became more closely acquainted about the middle of 131 619

[196] I would like to direct the attention of future travelers to the following plants, the leaves and blossoms of which are greatly desired, if he would like to become acquainted with the wild field fruits of the old inhabitants of the country:

a) *omam!gaub is a plant with succulent leaves; the carrot-like underground part has a strong purgative effect. The name of the plant expresses this drastically: "one lets it fall (!gau) at the door (ams) of the hut (oms)", or, more optimistically translated, "one just makes it to the courtyard." [Picture. omam!gaub. 1/2 natural size. The "Ostrich foot". 2/3 natural size.]

) *!ga./marib· (3. st. cf. p. 352.) or ǂna·bab has a smooth, carrot-like, underground part and thin, narrow leaves, 3 centimeters long and crinkled at the edges.

)*/kʉu·bus forms juicy root formations as big as a child's head.

Pelargonium incrassatum Curt., called */a·miǂai·b, the "Ostrich foot", (so called because of the shape of the budding leaves) is the last of the plants which should be mentioned here because of their edible underground parts.

b) The chief fruits are gourds and cucumbers because of the abundant water in their flesh and the food content of their seeds.

The Topnaars in the region of Waluis Bay received their name !na·ranin from the gourd fruit !na·rab, the Acanthosicyos horrida Welw., on which they live for a large part of the year (cf. Analysis in the appendix). The nara matures in the first four months of the year: the chief harvest time is in February and March.

Then the kraals become desolate. The poorer families depart for the dunes with all their belongings, either taking their mat house with them or building a scanty shelter of brushwood, which can scarcely be called a hut, and only return to their old dwellings to get water when it is unavailable in the nara field. Wealthier Hottentots stay at home and have the nara brought to them by slaves and only go out for the day on a visit or for inspection. [Picture. Half-ripe nara fruit. 2/3 natural size]

The individual families have inherited rights to definite nara bushes (cf. Plate IX above and illustrations, page 146, 147). That is the only case known to me of private ownership of immoveable property outside of the hut area among the Hottentots. The Hottentot defends his nara bushes from attacks by fellow tribesmen by bringing a legal complaint before the captain. No quarter is given the Berg-damaras and Bushmen. I know of several cases in which the thieves

3. Power

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Power within the tribal community at the time of my stay in Namaland, was, as it had been for generations, in the hands of a chief, gao-aob or ǂgao-b, a "captain," and of a council of older men, with whom the captain discussed all important matters, sometimes leading in an arrogant way, sometimes led by the others, according to his personality. The right to sit in the council is not tied to specific conditions. Ability, experience and age qualify one. But in many particulars this ancient Hottentot form of government is today strongly influenced by the Cape Dutch models and Christian elements (cf. the followers of Hendrik Witbooi) (73).

73. H. v. François, Nama und Damara, Deutsch-Südwestafrika, Magdeburg (ohne Jahrangabe).

If the Hottentot kraals which are under one captain are far apart, the captain places a relative as a kind of governor in charge of the distant one. In this way the ruling family branches out into clans that are widely separated and distinguished by special names (frequently borrowed from their ancestors). The Topnaars differentiate the relations of their capitain in this way: /hai begu, mũ//(e)ĩn and !norabagu.

The decision about war and peace, about migrations and trade relationships, the settlement of legal quarrels and the setting of punishments was, until recently, the authorized power of the captain and of his council. The last attempt at rebellion by the Hottentots against white rule will have completely eradicated the native form of government. With Hendrik Witbooi, in his own way a respectable person, its last representative has departed.

C. The Relationship of the Hottentots to the Foreign Races in their Home and Neighborhood

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This relationship will only concern us briefly and only in its personal aspect, to the extent that it adds to the picture of native character.

It is assumed without argument that the Hottentots have given expression to their own pride in the phrase by which they call themselves, [322] elevating themselves above all other people: Kʌoǂ-kʌoǁn, "people of peoples," in the same glorifying sense that we use when speaking of the "Book of Books." This concept must be modified. If one asks a Hottentot: "mã ǂhaos kʌoētsa?", i.e. literally "A man of what tribe are you?", he answers

either "na-ǂmata," "I am a Nama," or he assumes this knowledge and understands the question as a doubt of the purity of his humanity and then he answers: "kχoë-kχoëta," "I am a true person." The doubling has the same meaning here as in the answer of a Hottentot in reply to a skeptical question: "tarebe hāba?", "What kind of a horse is that?" the answer: "hā-hāba g(u)mo," "oh, but a horse-horse," i.e. a true horse. With the doubling of the designation "person" the Hottentot is saying that he is a person without anything foreign in him, that he is no half-way creature such as a Bushman Bastard or a despised Bergdamara, who they consider related to the baboon (cf. folk tale XV). In the same sense the Hottentot would understand the answer "kχoë-kχoëta" from the mouth of a white. Thus if the designation kχoĭ-kχoin was a collective name for all the Hottentot tribes (it does not seem to be so any more among the people) then it did not have the meaning of "elite people" but was only the designation to show that the Hottentot, while living surrounded by other people, was conscious of his "genuineness," i.e. of the racial purity of the origin of his humanity. That does not exclude the idea that he also acknowledged the same in other peoples. Individually, however, his estimate of foreign races was determined by his experience.

1. Personal Relations With the Other Natives of South Africa

a) The Bushman occupies the lowest place. The Bushmen, of all the South African human tribes, probably have the oldest ties with the Hottentot. But when and how they became his slaves we do not know. They are despised and treated with the greatest severity. Stealing cattle, for which they cannot compensate as they have no property, is punished by death. The nomadic hunting life of the miserable remnant of the Bushmen in Namaland does not permit any intermarriage with the families of their masters and makes their position of dependence seem slacker than is usually associated with the status of slave. [Plate XIV. Bushman from the Sandfeld, of the tribe of the Gobanin.] [323] It is based less on force that on the willing subordination of the weaker people, in the expectation of small handouts of the necessities of life although also with the knowledge in the back of their minds that they are completely without rights.

More closely tied to the Hottentot families are the Bergdamara or "mountain Kaffir". We will not discuss the mysterious origin and the ethnological characteristics of these very dark, thickset, middle-sized people any more than we discussed the Bushmen. We are only interested in the Hottentots' opinion of them.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

Chapter I

THE COUNTRY OF THE KHOISAN

By the year 1652, when the establishment of the pioneer Dutch settlement at Table Bay laid the foundations for the present political dominance of the white man in the country, Africa south of the Zambesi River was already inhabited by a considerable number of different native peoples. On the basis of racial, linguistic and cultural distinctions, these native inhabitants are customarily classified into four separate groups, known respectively as the Bushmen, the Hottentots, the Bergdama, and the Bantu.

The Bushmen, at one time spread over almost the whole of South Africa, are to-day confined principally to the Central and Northern Kalahari Desert and adjacent districts. They are a short, brownish-yellow people, with certain peculiar and distinctive racial characteristics; they all speak languages of a uniform and easily recognizable type, phonetically remarkable especially for the great prevalence of "click" consonants; and they live in small nomadic bands which lead a purely hunting and collecting existence, practising neither agriculture nor pastoralism.

The Hottentots formerly occupied most of the western half of the region, but are now found chiefly in the southern parts of South-West Africa. They are closely allied to the Bushmen in race, and their languages are of a somewhat similar type, although in both respects certain differences are also observable. They are, however, a predominantly pastoral people, keeping cattle and sheep, and live in larger communities with a more complex system of social organization.

The Bergdama, also inhabiting South-West Africa, are racially a true negro people, different in appearance from both the Bushmen and the Hottentots. They all, however, speak the language of the Nama division of Hottentots, to whom they have long been in subjection. Like the Bushmen they live in very small nomadic groups and derive their subsistence primarily from hunting and collecting, although some of them also keep goats.

The Bantu, finally, although historically the most recent native people settling in South Africa, are now spread over the whole country

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

superior to those of the other native peoples that they have been able to preserve much of their original cohesion and culture, and in many cases to offer a strong resistance to the disintegrating effects of contact with European civilization.

The present work deals with those two groups of natives who have suffered most at the hands of the European settlers: the Bushmen and the Hottentots. In spite of the far-reaching differences between them, they have in common several features, not only of race and language, but also of culture, especially religion, which justify their being treated together. These common features by no means render invalid the distinctions upon which is based the customary classification of these peoples into two separate groups. They are significant enough, however, to permit of both groups being regarded as constituting to some extent a larger ethnic unit, which, it is important to note, is clearly differentiated from the Bergdama on the one hand and the Bantu on the other. The term *Khoisan*, recently coined by Schultze to denote the racial stock to which the Bushmen and the Hottentots belong,[1] has therefore been accepted here as a convenient generic name for these two peoples. The necessity for such a generic name will perhaps be seen more clearly when the racial history of each people has been considered.

Topography: General Features

The Khoisan peoples at the present time live almost entirely in the western and central portions of South Africa. The main political areas within whose borders they are found are the Territory of South-West Africa, formerly a German colony, but now administered under mandate by the Union of South Africa; Bechuanaland Protectorate, administered directly by Great Britain through the High Commissioner for South Africa; and the central and western districts of the Union, principally in the Cape of Good Hope. The Bushmen formerly extended further east into Southern Rhodesia and over the rest of the Union, but have virtually disappeared from those parts.

The territory over which the two peoples are now scattered presents a solid land mass, covering an area of approximately 915,000 square

[1] L. Schultze, *Zur Kenntnis des Körpers der Hottentotten und Buschmänner*, 1928, p. 211. The term is compounded of the names *Khoi-Khoin*, by which the Hottentots call themselves, and *San*, applied by the Hottentots to the Bushmen. The latter have no collective name of their own.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13

whole of the western half of the country. At the present time they are found chiefly in South-West Africa, the north-west districts of the Cape, and parts of Orange Free State. Their former distribution further south and south-east is, however, not only abundantly testified by actual historical record, but is also reflected in the numerous half-breeds who have sprung up all over the Cape as a result of Hottentot intermixture with European settlers and imported slaves. Moreover place-names of Hottentot origin occur widely spread over many districts where the Hottentots themselves are now hardly ever seen. This is the case especially in the eastern parts of the Cape, now largely occupied by Bantu peoples, where many of the rivers, mountains, and other natural features of the country have Hottentot names[1]; while the fact that the South-East (Zulu-Xosa) Bantu languages have incorporated several of the clicks as well as many Hottentot roots indicates that intimate intercourse between the two peoples must have lasted for some time before the Hottentots finally disappeared from these parts.

Tribal Divisions

The Hottentots were originally divided into numerous separate groups, each with its own distinctive name. They all, however, apparently owned to the common name *Khoi-khoin* (men of men, i.e. men *per excellence*, people of pure race), by which they distinguished themselves from other peoples. The origin of the name *Hottentots*, by which they are now universally known and often term themselves, has given rise to much speculation, and there is no single accepted view. It is generally assumed, however, that the word is derived from the term *Hŭttentŭt* ("stammerer" or "stutterer"), applied to this people by the early Dutch settlers on account of the peculiar "clicks" which gave their speech its distinctive character.[2]

Both in culture and in physical features these different groups of Hottentots present a good deal of homogeneity, save where there has been much recent influence from other peoples. It is difficult

[1] Cf. Kingon, "A Survey of Aboriginal Place-names," *S. Afr. J. Sci.*, xv (1918), 712–79; Pettman, "Hottentot Place-names," *S. Afr. J. Sci.*, xvii (1920), 334–52.

[2] The various interpretations advanced are discussed briefly by J. du Plessis, "Origin and Meaning of the Name 'Hottentot'," *S. Afr. J. Sci.*, xiv (1917), 189–93. His own opinion is that the name is derived from the words *Hetta hie* (? *Haitsi Eibib*), uttered by the people themselves "in connection with their ceremonial religious dances", and also "employed by them in friendly greetings".

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
Nama

CERTAIN RITES OF TRANSITION AND THE CONCEPTION OF !NAU AMONG THE HOTTENTOTS[1]

A. W. Hoernlé

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The following notes have been put together from the materials which I collected during the years 1912 and 1913 on two expeditions made among three different tribes of Hottentots. In 1912 I visited the remnants of certain tribes of the Little Namaqua, among whom some fugitives from the tribe of !Gamí-ǂnūn or Bondelzwaarts of German South West Africa were living. It was a very scattered community on the southern bank of the Orange River, about fifty miles inland from its mouth, and in British territory.

The following year I spent among the ǂĂunin or Topnaars of Walfish Bay and among the /Hei /Khauan, who live now in the territory round Berseba in German South West Africa. This latter tribe crossed the Orange River in the beginning of the 19th century, after its members had absorbed a great deal from the Dutch among whom they had lived, and with whom there had been a considerable amount of intermixture. As a result of
177
the mixed blood and the adoption of many Dutch ways, the pure Hottentot customs and beliefs had been considerably modified among them. They are an offshoot from the Cauquas, who in the time of Simon Van der Stel (17th century) lived in the present Worcester district of the Cape Colony in the valleys of the Breede River,[2] and belong therefore to the so-called Colonial Hottentots, not to any branch of the Namaqua people with
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whom the other tribes I visited must be classed. It is, therefore, extremely interesting to find that all four of the transition rites (*rites de passage*) which I am about to describe in this paper are practised by them with but slight variations. Whether they brought these customs with them, or whether they adopted them from the tribes with which they came in contact when they crossed the Orange River in their progress northwards, it is impossible to say. The ǂĂunin, though but a miserable remnant of what was never,

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[1] In this paper I have used, as far as possible, the notation employed by J. G. Krönlein, Wortschatz der Khoi-Khoin, Berlin, 1889. /, indicates the dental click; ǂ the palatal; ! the cerebral; // the lateral. χ indicates a guttural *ch*; the mark ¯ over a vowel indicates that it is long; ˜ indicates that it is nasalised. A short vowel has no special sign; ` represents the low tone of the vowel; ´ the middle tone; ˆ the high one. The sign ̣ under a vowel indicates that it is very short; while ¨ indicates that the vowel is to be separately pronounced.

[2] Cf. T. Hahn, Tsuni-//Goam, London, 1881, p. 19.

[p. 65]

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
Nama

perhaps, one of the largest tribes, is probably the one most satisfactory to study, for these people have been marooned for two or three centuries among the sand dunes which form their present home, attracted thither by the famous !nâras melon which provides them with food for many months in the year. I travelled in the country five years after the end of the German-Hottentot wars, during which great numbers of the older people perished, and the whole tribal system of the Hottentots received its death blow.

The Hottentots are now a passing people, who have practically given up the struggle of keeping alive their own traditions. What vitality is left is spent in the absorption of the ways of the incoming Europeans. One has, therefore, to be content with what remnants of their former customs and beliefs one can still gather from them. It was only by reviving long forgotten memories among the oldest of the men and women that I could gather up many of the customs of the past. One of my best informers, a woman, reproached me bitterly for encouraging her to think of things she had spent half her life in trying to forget: "You have made me live the old life once more; soon you will be going, and what shall I do then?"

The four transition rites which I shall describe are, however, practised even now among the people I visited, though sometimes in a simplified form owing to the great poverty which prevails. Though I have obtained details from many informants, the main contribution is that of four persons, two men and two women. It is to one of the women that I am most indebted. Hannah[1] !Amatis was, before she married among the ǂÂunin, a member of the //Khau-ǂGôan tribe, where she learnt all she knew from her grandfather. The latter was headman of his tribe, and as she was his favorite, and a very clever girl, he told her all the old lore of his tribe. She became my closest friend among the Hottentots, and to her I owe the framework of my information. She is now a woman well over 60 years of age. Louisa !Kabes is a somewhat younger woman, less intelligent, but very inquisitive. As a girl she used to hide where old and important people were talking, thinking that such as she were far away. She married into the family of the old Captain Piet //Eibib of Walfish Bay, who was long subsidized by the Cape Government, and who was a most intelligent old man. He died some eight years before I came among the people, well over eighty years of age. Gottlief //Àmib was the oldest of my informers, and both he and his brothers had been throughout their lives, not only because of their family connections, but because of their intelligence, the headmen of the captain of the Topnaars. Gottlief was a splendid informer and an admirable character, but he was becoming frail, and his memory was no longer at its best. He often said he was no use, and wished I might have clearer information on what were for him exceedingly weighty

[1] Most Hottentots have now a "Christian" name as well as a native one.

4: Hoernlé E-5 (1912-1913)1925
FX13 Hottentot FX13
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THE SOCIAL ORGANIZATION OF THE NAMA HOTTENTOTS OF SOUTHWEST AFRICA[1]

BY A. WINIFRED HOERNLÉ

101 THE people with whom this paper deals live in the territory known to-day as the Protectorate of Southwest Africa. They form one branch of the people known generally as the Hottentots, but from the very earliest days of the Dutch settlement at the Cape this branch of the Hottentot peoples has been called the Namaqua, and Nama is the name by which they call themselves to-day. The meaning of the word is unknown, but it is, according to tradition, the name of a remote ancestor of all the tribes calling themselves by the name. The old form, Namaqua, is probably derived from the dual form, *Namakha*, *Namab* being the masculine singular, *Namas* the feminine singular, and *Naman* the common plural.

101 131 To the early Dutch settlers two groups of the Nama were known, viz., the Little Namaqua, inhabiting what is known to-day as Little Namaqualand, and the Great Namaqua who inhabited what is to-day known as Great Namaqualand. Both of these groups of people at times visited the settlement at Table Bay,

104 [1] In transcribing the Hottentot words, I have used the system of K⁺3nlein's *Wortschatz der Khoi Khoin*, Berlin, 1889, as this is the system used by the Nama themselves nowadays in their writing. It is not strictly accurate always from a phonetic point of view, especially for the Swartbooi pronunciation, but it is the conventional script of the Nama, and in this paper which is not concerned with phonetics it seemed best to follow it.

There are three tones in Nama each of which may give an entirely different meaning to an otherwise identical word. ` indicates a low tone, ' a medium tone, " a high tone. In order not to complicate the manuscript, I have indicated these tones only where it is essential in order to avoid confusion in the reading.

~ is the sign of nasalising; - indicates a long vowel; X indicates a harsh guttural *ch* something like the Dutch *ch*.

/ indicates the dental click, ≠ the palatal, ! the cerebral, // the lateral.

4: Hoernlé E-5 (1912-1913)1925
FX13 Hottentot FX13
Nama

●101 131 and their area of migration seems to have been a very wide one in the early days. But the Great Namaqua were always the most northerly group of the Hottentot peoples, and early in historical times they settled definitely in the country to the north of the Orange river.

HOTTENTOT TRIBES
IN THE SOUTHWEST AFRICAN PROTECTORATE

131 The whole area of the Southwest African Protectorate is approximately 322,450 square miles, and Great Namaqualand

4: Hoernlé E-5 (1912-1913)1925
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Nama

175 some cases, a slightly different intonation. These incoming groups were remnants of different tribes, mostly of Little Namaqua stock, who had, however, before their migration received a considerable [191] infiltration of white blood. A great many of the men also spoke Dutch and the general culture had in many ways been influenced 175 by contact with the Dutch and other colonists. These groups are called collectively Orlams by the indigenous people, a name the 101 origin of which is doubtful. They penetrated into the territory of their kinsmen, at first peacefully by paying a small tribute for the use of the water of certain fountains, but later there was a great deal of fighting between the different sections, and the Orlams in the second half of the 19th century certainly had the upper hand in every way owing chiefly to their prior possession of firearms. The chief of these incoming groups are the Africaners (*//Aixa //ain*), the Witbooi (*/Hobesen*), the Bethany Hottentots (*!Aman*), the Berseba Hottentots (*/Hei /Khauan*), the Amraal Hottentots (*Gei /Khauan*). It will be seen that the Dutch names for these groups are taken partly from the names of their chief settlements, e.g., Bethany, Berseba, partly from their chief leaders, Africaner, Amraal, Witbooi. The Hottentot names are [173] taken mostly from the name of the supposed first ancestor of the people, e.g., */Khauan* from the personal name, */Khauab*, which is not now thought of as having any special meaning. There were two branches of these people, the older branch or the big (*gei*) branch, and the light-coloured branch (*/hei*). On the other hand, the Witboois have a Hottentot nickname, */Hobesen*, from */hobe* or */howe*, lazy, which they do not like at all. For most of the names of these groups, or "tribes," as I shall call them later, it is not now possible to find any clear meaning, nor are the names thought of as having any meaning by the people themselves; they are proper names and no more.

173 The indigenous people were in historical times divided into seven main groups, with one or two subsidiary ones which are 101 known to have been late offshoots from these main groups. According to the traditions of these people they are all descendants of one line of ancestors. One form of this legend was told to me by Abraham Kafir, a headman of the Bondelswarts, in 1913. There

4: Hoernlé E-5 (1912-1913)1925
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were once, so he said, five brothers, each one of whom was the founder of a tribe of the Nama. The eldest was the ancestor of the *Gei //Khauan*, or Rooi Natie, the tribe acknowledged by all the others to be the senior tribe among them. The other brothers are said to have founded the *!Gami ≠nun* or Bondelswarts, the *//Haboben* or Veldschoendragers, the *!Kbara Gei Khoin* or the Simon Kopper Hottentots, and the *//Khau /goan* or the Swartboois, who are said to be the descendants of the youngest brother. According to another legend, the *//Haboben* are a branch of the *!Gami ≠nun*, and this agrees with the information given to us by the traveller Sir James Alexander, who reports that when he visited the *!Gami ≠nun* in 1836 the *//Haboben* were still part of the people owing obedience to the *!Gami ≠nun* chief.[2] The other two major groups of these Nama people, the *//O gein* or Groot Doode, and the *≠Aunin* or Topnaars or *!Gumin*, are not linked up with the others in the legend of the five brothers, but they themselves claim to be offshoots from the Rooi Natie, and the Rooi Natie on their side support this claim.

The names of these tribes are in many instances exactly translated by the Dutch names by which they are now chiefly known. Thus the *//O Gein* are the great dead, or Groot Doode as the Dutch has it; the *!Gami ≠Nun* are the people of the black bundle or Swart Bondel. Their own legend concerning their name is that they once formed one group with the Rooi Natie; that on the death of an old chief his sons quarreled among themselves, the elder going off with his supporters, while the younger brother stayed behind with his little group of people huddled together so that they looked like a little black bundle. The *//Haboben* are called after a kind of sandal worn by the people (Dutch, *Veldschoen*, Nama, *//Habob* or *//Hawob*). The Rooi Natie and the Swartboois are closely related. As late as 1855 the chief of the Rooi Natie expected the Swartboois to obey his orders concerning migrations, etc., but they did not always do so.[3] The Nama names by which these two groups are called still record this close

[2] Sir James Alexander, An Expedition into the Interior of Africa, 2 vols., London, 1838. Pp. 187, 197.

[3] Berichte der Rheinischen Mission, 1855, p. 18.

4: Hoernlé E-5 (1912-1913)1925
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101 connection. They mean the big group of *//Khauan*, and the young group, or, literally, the children, of the *//Khauan*. The derivation of the name *//Khauan* I do not know. The Topnaars, or the *≠Aunin*, are the people of the point, referring to their inhabiting the sea coast, the extreme point of occupation of the Nama. An alternative name is the *!Gumin* of which I do not know the meaning.

621 All these groups which I have enumerated I propose to speak of as "tribes," for, in spite of their claim to a common ancestry, 423 these groups have been for a long time independent of one another. Each group has its acknowledged chief and its acknowledged fountains, though before the coming of the white man and of the Orlams the boundaries between the different groups were not marked in any clear manner. In an old document, translated in the Rhenish Missionary Record for 1854,[4] the chief of the Rooi Natie complains that the Berseba Hottentots have taken possession of one of his fountains. He gives them permission to stay, but states specifically that this does not mean that he gives over the fountain to them; "the water is my water," he says again and again. We shall also see a little later that the different water holes, or fountains, in the country were always thought of as belonging to certain specific groups. This did not mean that other people could not use this water, but that one group had a prior claim to it established by habit, and had the right to expect that any other group intending to camp there for long would ask permission to do so.

175 A certain light is thrown on the antiquity of these different divisions of the Nama people by the record of the travels of the 621 Frenchman, Le Vaillant. Travelling north of the Orange river in 1783, he came to an encampment of Hottentots who called themselves Gami nu Khois.[5] The place to which he went, and the name, both point to the fact that he found himself among the *!Gami ≠Nun*, or *!Gami ≠Nu Khoin* (*Khoin* meaning "people"), so that at least as early as 1783 the *!Gami ≠Nun* formed a distinct group.

[4] p. 155.

[5] F. Le Vaillant, Second Voyage dans l'Interieur de l'Afrique, Vol. II, p. 261. The author spells the name "Caminouquois."

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

THE NAMA.

1. Physical and Mental Characteristics.

101 1. The Nama nation lives in South West Africa. Its principal seats are in the territory between the Orange and the Swakop rivers. Ethnographically it forms a portion of the Hottentots, once a nomad people consisting of many tribes which wandered over the broad plains of Southern Africa before the arrival and expansion of the Europeans.

141 2. The Nama are mostly of medium height. Some of them attain a height of 1.70 m., which is the reason for the observation made in old reports that the Nama are a tall race compared with the Hottentots of the Cape. Their general height, however, varies from 1·50-1·65 m. Members of both sexes are frequently met with, however, who are less than 1·50 m. in height.

142 3. The colour of their skin is remarkably light. A light-skinned people among the dark races of Africa is in itself an enigma and leads one to the assumption that the Nama migrated with other Hottentot tribes from Northern Africa in prehistoric times. This view gains in probability in the light of linguistic research and is supported by old legends.

The colour of the skin, which on the palms of the hands and the soles of the feet, is hardly different from that of European races, may be described as pale yellow, tinged, particularly in the case of the old tribe of the Red Nation, with a red undertone. Over the spine there is a darker patch. The membranes of the lips are a pale dull red.

141 142 4. The skull is of peculiar shape. The narrow forehead, which is usually slightly arched, has no bumps. The back of the head is more or less arched and never flat. The cheek-bones are prominent. The receding chin is pointed. The prominent cheekbones and pointed chin give the face an almost triangular appearance, especially in the case of elderly people, whose rounded cheeks have been superseded by numerous wrinkles. The root of the nose hardly protrudes, the bridge has the appearance of having been pressed back and ends in a flat, broad snub nose, the openings of which are clearly visible.

142 5. The prominent cheekbones and the flattened bridge of the nose cause the eye-lids to seem slanted. The glaring sun of the country and the frequent lack of vegetation force the ocular muscles to contract, causing the eyes to blink and this accentuates the impression of slant-eyes. The iris is always

5: Vedder M-5 (ca. 1910) 1928
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NAMA

181 their mode of thought. Only then may we hope to obtain a clear impression of their psychic condition. Anyone who for any length of time has travelled in the company of Hottentots and has suffered starvation and thirst with them, has shared their joys and sorrows, will doubtless discern under that rough exterior a good heart, will learn to appreciate them and inevitably admit that their good points outweigh their bad."

II. Divisions and Distribution.

101 1. The origin of the tribal name "Hottentot" has not yet been cleared up. The old reports spell the name in different ways: Ottentoo, Hottnot, Hodmodod, Hottentott. It is assumed that the meaning attached to the word by the old settlers was "a stammerer" and that the name had reference to the peculiar clicks of the language, which give its speech a distinctive character. At any rate the name is not of Hottentot origin, nor had the Hottentots a distinct name to include all their tribes. Old reports state that they also called themselves "Quaiqua" or "Khoi-khoin"; but these names differ merely in spelling, not in meaning. He who knows the language sees at once that the word Quaiqua is an effort to fix the word Khoigua in writing. But Khoigua merely means men, while Khoin is the word for "people," and Khoi-khoin means people of pure race, *i.e.*, excellent people.

174 2. In all probability the Hottentot tribes migrated from the region of the Central African lakes in prehistoric times and moving westwards, crossed the Kunene, and then entered present-day South West Africa, passing between the Kaokoveld and Ovamboland. It is impossible now to say with any degree of certainty what the cause of the migration may have been, but it may be assumed that the numerous Bantu tribes pressed them southwards. In the case of a nomadic people, other causes, however, are also possible. At the time of the Hottentot immigration, South West Africa must have been well-nigh uninhabited, for the Herero had not yet occupied the land. In all probability the Bergdama laboured as herdsmen or servants for the nomadic Hottentots, whose language they had adopted, and first came to South West with their masters.

The traces and paintings of the Bushmen on rocks betray that in all probability they were the first inhabitants of the vast territory, which was to become the grazing and hunting ground of the most varied African tribes.

3. While the great majority of the Hottentots moved South with their herds, until they reached the utmost point, the very //Hui-!keib, *i.e.*, place of the snakes, where Cape Town now lies, some tribes settled in South West and led a nomadic life between the Orange and Swakop Rivers.

8: Dapper Q-4 (no date) 1933
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Cape Hottentot

KAFFRARIA OR LAND OF THE KAFIRS, OTHERWISE NAMED HOTTENTOTS.

The country or land of Kaffraria (or, according to Marmol,[1]) Quefrerie) is so named after the Kafirs, its native inhabitants. They are commonly known to our countrymen as Hottentoos or Hottentots, because their language is so clumsy and difficult;[2]) and they live without any laws of religion.

* * *

The land of Kaffraria, although not divided into any special kingdoms of which we know, is nevertheless inhabited by different indigenous peoples. Some of them are governed by kings and some by chiefs, while others live in the wilds without any leader at all. I shall describe several of these peoples, together with their customs, government, religion and other characteristics, as far as these have come to our knowledge from some reports recently sent over by men who have dwelt in those parts for some time.[3])

The principal peoples, then, whom our countrymen have up till now discovered in this southernmost portion of Africa, are the following:[4]) the Gorachouquas, Goringhai-

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[1]) *Descripticn general de Affrica*, by Luis del Marmol Caravajal. 3 vols. Granada and Malaga, 1573-99. (French trans., Paris, 1667.)

[2]) See below, p. 71.

[3]) On Dapper's sources of information, see above, p. 2.

[4]) In the Cape records of this period the names of the Hottentot tribes and clans are spelt in a variety of different ways. All, however, are obviously so inaccurate that the correct versions according to Hottentot pronunciation are no longer obtainable, now that the tribes concerned have ceased to exist. The names as given above are all written without the clicks, and most of them have the suffix for the third masc. plur. (*-qua*, *-kwa*, or *-gwa*) or, sometimes, for the common plur. (*-sa*). The forms given by Dapper are for the most part identical with those used by van Riebeeck in the "Instructions" he left for his successor (Leibbrandt, *Precis of the Cape Archives: Letters Despatched*, 1652-1662, vol. iii, 239-43), except that *k* has been uniformly substituted for *c*. Van Riebeeck in his list (*loc. cit.*) describes briefly the following tribes: Goringhaiconas, Goringhaiquas, Gorachouquas, Cochoquas, Little (and Great) Chariguriquas, Namaquas, Chainouquas, Heussaquas, and Hancumquas; and mentions also the Chamaquas, Cenaquas, Atiquas, Houtunquas, and Chasiquas. "After these is said to begin . . . another race of men, called . . . Choboqua or Chobona." Wagenaar, in a similar memorandum written four years later (1666), mentions only the first nine of these (Moodie, *The Record*, Part I, 291).

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South Nguni FX17

KOBONAS.

000 De *Kobonas*, aen wiens lant de *Chainouquas* na by gelegen zijn, is een heel zwart volk, met zulk lang hair, dat hen over de ruch speelt, en tot op d'aerde neerhangt.

Deze zijn rechte mensch-eters: want zoo zy eenen *Hottentot* of ander mensch kunnen bekomen, dien braden zy levendigh en eten hem op. Zy hebben ook vee, dan niet zoo veel als andere volken, en planten kalbassen, daer zy zich mede erneren.

Zy hebben, na het verhael der Hottentots van de Kaep, rare maekselen, die zy uit het geberghte weten te vinden, en meer andere rariteyten. Noit heeft eenigh Neerlander van de Kaep by deze volkeren geweest, ter oorzake van de verre te lande in.

Voor zeven of acht jaren, te weten des jaers zestien hondert negen-en-vijftigh, was een van des *Chainouquas* volk, genaemt *Chaihantimo*, ontrent de *Kabonas*-lant geweest, en had van daer, met hulp van zijn by-hebbende volk, een hunner vrouwen, uitgestreken met allerlei fraie dingen, wegh gestolen en geschaekt, en na zyne negerye gevoert, om voor zyne eigen vrouwe aen te nemen.

d'Onzen met begeerte ontsteken, om dit vreemt slagh van menschen te zien, (want zy had, volgens het zeggen van den gemelden schaker *Chaihantimo*, die zich toen aen de kaep bevont, hair op 't hooft, dat haer, los-gemaekt of ontvlochten, op de aerde nasleepte,) verzochten op *Chaihantimo*, deze vrouwe aen het Fort van goeder hope te willen ontbieden, waer in hy, op belofe van genot, hen te wille was, en schikte derwaerts eenigen van zyn volk af, om dezelve, met al wat zy had, te halen, en te zeggen dat haer jonghst getroude man haer ontboden hadde by een volk, genaemt Duitsman, dat vol kiederen gingh behangen, en by deze vrouwe, noch noit by gene van de hare gezien was.

● 101, [34]) Mentioned in van Riebeeck's list (*Letters desp.*, iii, 342) under the name of "Choboquas or Cobonas." In reality they were not Hottentots, but the name by which the Hottentots spoke of the Bantu (AmaXhosa). Van Riebeeck, on hearsay, speaks of them as "another race of men, who live in permanent dwellings made of wood, clay and other material, and also subsist on cattle and wear clothes" (*loc. cit.*). They are first mentioned by him in Oct. 1657, when he heard from the girl Eva a marvellous tale of "an emperor or king, who ruled over all the Cape natives, and called them Chobona. He lives far inland, and is rich in gold, which is taken out of sand. They also know how to coin and stamp the coins, which they make as big as, or even bigger than, the palms of the hands. They have large

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KOBONAS.

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The Kobonas,[24]) near whose land the Chainouquas dwell, are a very dark people, with hair so long that it flows over the back and hangs on to the ground. They are real cannibals, for if they can get hold of a Hottentot or any other person they roast him alive and eat him. They also have cattle, although not so many as other tribes, and plant gourds upon which they live. According to the reports of the Cape Hottentots, they have curious objects which they know how to get from the mountains, and still other rarities. No Hollander at the Cape has ever been to this tribe, owing to its remoteness.

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About seven or eight years ago, in 1659, one of the Chainouquas, named Chaihantimo, was near to the land of the Kobonas, from which, assisted by his companions, he stole and carried off one of their women, decorated with all sorts of beautiful objects, and took her to his village to be his own wife.

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Our countrymen, stirred with curiosity to see such strange people (who, according to the tale of this abductor Chaihantimo, then present at the Cape, had hair on the head which, when loose or unbound, dragged behind them on the ground), requested him to summon his wife to the Fort. To this he agreed, on promise of some reward, and accordingly sent several of his people to fetch her with all that she possessed. They were to tell her that her newly-married husband had summoned her to a people named Dutchmen, who went about fully covered with clothes, and whom neither she nor any of her people had ever seen.

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houses of stone and beams, sowing with rice and planting all kinds of vegetables. They also wear clothes and speak another language than those nearer the Cape" (D., Oct. 21, 1657). But Harry, a fortnight later, when van Riebeeck insisted that the Chobonas were the supreme rulers of the Hottentots, retorted angrily that his informants were "mad" (D., Nov. 15, 1657); he had seen some of them among the Chainouquas, although he had never been in their country, and describes them accurately as "black Caffres, like the Guinea and Angola slaves, dressed in calf and sheep skins, of which they have many" (D., Dec. 16, 1660). Van Riebeeck, however, haunted by the thought of their great wealth (in 1650 he speaks of them as "dwelling in towns and castles, and rich in gold and ivory"), sent out several expeditions to the north-east in search of them, "who found no Chobona and no gold, but plenty of Nama and abundance of copper" (Maingard, *op. cit.*, 490, where the official records are summarised). It was not until 1702 that the settlers first came into contact with them overland, when a party of freebooters "made a drive into the country of the Chabuquas, called the Great Caffres" (Maingard, *op. cit.*, 494).

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342 are so big that ten or twenty men, with women and children, can live in them comfortably. But on the average they are much smaller, and some are so small that they
354 can simply be picked up and carried away. The fire-hearth is in the middle of the hut, but as they make no chimneys to draw up the smoke their dwellings are always full of
372 it. They make fire with remarkable dexterity, by placing under the foot a bit of wood in which there is a small hollow, and then firmly and continuously twisting another piece of wood into this hollow until the sparks come out.

LANGUAGE.

197 All these Hottentots, especially those along the shore, speak one and the same language. This is at once a hindrance, for owing to the difficulty of pronunciation it cannot be learned by our countrymen, to the great detriment of further exploration of the country and of dealing with these
194 people. Their speech is full of clucks like those of the turkey-cocks; they clap or clack each word in the mouth, as if a man were snapping his thumb, so that their mouth goes almost like a rattle, continuously clapping aloud with the tongue, each word with a different clap. Some words they can only utter with considerable difficulty, seeming to fetch them up from the back of the throat, like a turkey-cock, or like the people on the German Alps do, who through drinking ice-water get swellings at the neck.
● 101 Because of this our countrymen, observing this impediment and extraordinary stuttering in speech, have given them the name of Hottentots, in the same sense as that word is commonly used here at home as a taunt against anybody who stutters and stammers in uttering his words.[81]) They
192 now also call themselves by the name Hottentot, and in the presence of our countrymen dance and sing: *Hottentot brokwa, Hottentot brokwa*, by which they mean to say,

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[81]) Dapper's theory about the origin of the name "Hottentot" has been adopted by most later writers. It is discussed in detail by Prof. du Plessis (*S. Afr. J. Sci.*, xiv, 189-93; xxix, 660-67), who comes to the conclusion, after a careful review of the relevant literature, that this name was *not* bestowed upon the Cape natives by early travellers, as suggested by Dapper, but rather was derived from their use of some such word as *hautitou* (whence *Hottentoo*) in their dancing songs, and so found its way into Dutch and other European languages. The problem is still a matter of controversy, but the authorities quoted by du Plessis seem to bear out his contention. It may be added that the Hottentots, although they now acknowledge this name as well, originally called themselves *kxoikxoin* ("*Khoi-Khoin*"), or "real people", a name which they still retain for themselves in their own language.

11: Maingard Q-5 (1931-1932) 1932
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Korana

STUDIES IN KORANA HISTORY, CUSTOMS AND LANGUAGE

By Professor L. F. MAINGARD, M.A., D.LIT.

I. THE PROBLEMS—A GLIMPSE INTO THE PRESENT-DAY LIFE OF THE KORANA

[101] 114 The Korana are a branch of the Hottentot race. They are a very interesting people from many points of view and they present a field of study still fresh and as yet imperfectly explored. To the historian, the mystery of their origin is still a fascinating problem, for they may still perpetuate the original Hottentot tribes who lived at the Cape when it was discovered by the Portuguese. To the physical anthropologist there is much yet to learn respecting their relationship with the rest of their Hottentot brethren, and indeed, with the other races of South Africa. The social anthropologist and the ethnographer are arrested by the remnants of the ancient customs of a tribe which was for a long time, even with its European contacts, a genuinely pastoral one, and by the gradual transformation and even the disappearance of those ancient customs and their changed mode of life. The strange clicks, the tones and the peculiar structure of their language, are another aspect of this people, and one that, because of its unique position in the midst of the Bantu and Bush languages, has still many unsolved problems.

[161] The Korana live, in the present century, in small groups scattered widely over the central portions of the Union. They are a vanishing race. In the middle of last century their numbers were estimated by competent authorities at 20,000, and, in spite of the absence of accurate statistical data for the present day, it does not appear that more than 1000 exist now. If any attempt is to be made to solve the problems that confront the student to-day, it is imperative to go into the field and collect as much of the fast-disappearing fragments of their customs and traditions and language as may be garnered before it is too late.

121 Many people—authors, and reliable authors,—have asserted that "the Korana is extinct." I made it my business to verify their statements. My historical inquisitiveness and my researches into the Africana

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14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

TSŨI-||GOAB.

CHAPTER I.

The facts of language, however small, are historical facts.—
MAX MÜLLER.

INTRODUCTORY REMARKS ON THE ETHNICAL CONDITION OF THE KHOIKHOI IN PREHISTORIC TIMES, BASED ON THE EVIDENCE OF LANGUAGE.

●101 THE Khoikhoi form a branch of the most peculiar and, doubtless, of the most interesting race of all the representatives of mankind on our continent. These Khoikhoi generally go by the name of *Hottentots*, a term to which I must object, as up to this moment it has been the cause of gross misunderstanding and heartburning, especially to ethnologists, when they had in view the classification of the South African races and nations.

In order to introduce to the reader the worshippers of ǃTsũi-||goab and to lay a secure basis for the study of the Science of Religion as regards the ǂKhoikhoi branch, I shall endeavour in a short sketch to delineate their prehistoric ethnical condition.

When the first European navigators, especially the Dutch, became acquainted with the Cape of Good Hope, they found a yellowish race of men, who possessed large herds of ǂcattle, sheep and goats, and were on the whole, even after they had received a very provoking treatment at the hands of the Europeans, peaceably and ǂhospitably

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

101 inclined towards strangers. On account of their curious language abounding in harsh faucal sounds and clicks, the Dutch called them Hottentots. Hottentot or 'Hüttentüt means in Frisian or Low German a quack, and therefore the old Dutchmen, who were so much puzzled and did not know what to make of such an unheard-of language, more akin to the chat of a parrot than to human speech, called it Hottentot—*i.e.*, a mere gibberish. They very little knew that they had before themselves a highly-developed language, so highly, indeed, that the ingenious Martin Haug supposes that its higher and more refined constituents must have been acquired by contact with a civilized people.

The old Dutch also did not know that their so-called Hottentots formed only one branch of a wide-spread race, of which the other branch divided into ever so many tribes, differing from each other totally in language, and having only a phonetic relationship, as regards certain peculiar sounds, of which the clicks formed the essential part. This other branch differed also entirely in language from those the Dutch had met first. While the so-called Hottentots called themselves Khoikhoi (men of men, *i.e.*, men *par excellence*), they called those other tribes Sā, the Sonqua of the Cape Records.

This yellow race, consisting of these two branches, inhabited in ancient times the greater part of South Africa, at least the territory south of the rivers 'Kunéne and Zambesi.

The appellation Hottentot is now *en vogue*, and as Goethe has it:—

> "Wo die Begriffe fehlen,
> Da stellt ein Wort zur rechten Zeit sich ein."
> (For there precisely, where ideas fail,
> A word comes in most opportunely.)

It is useless therefore to extirpate it, for the custom of more than two centuries has sanctioned its use; and all we can do is to define it more accurately. We should apply the

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

term *Hottentot* to the whole race, and call the two families, 101
each by the native name, that is the one, the *Khoikhoi*, the so-called *Hottentot proper*; the other the *Sān (Sā) or Bushmen*.

In the Nama language, one of the Khoikhoi idioms, 196
the Bushmen are called Sā-n (com. plur). The meaning of this term is not quite intelligible, and I frankly confess that, after nine years, of which I have spent nearly seven amongst the Khoikhoi, I did not succeed in arriving at a quite satisfactory etymology, and I must still adhere to the interpretation which I first gave in the *Globus*, 1870, where I traced the word Sā-(b) to the root SĀ, to inhabit, to be located, to dwell, to be settled, to be quiet. Sā(n) consequently would mean Aborigines or Settlers proper. These Sa-n or Sa-gu-a, Sonqua or Sounqua, &c. (obj. plur. msc.) as they are styled in the Cape Records, are often called Bushmen—the Bossiesman, Bosjesman, Bosmanneken of the Colonial Annals, a name given to them to indicate their abode and mode of living.

The word Sā(b) has also acquired a low meaning, and is not considered to be very complimentary. The Khoikhoi often speak of *!Uri-Sān* (white Bushmen) and mean the low white vagabonds and runaway sailors who visit their country as traders. One also often hears, "*Khoikhoi tamab, Sab ke*," he is no Khoikhoi, he is a Sā, which means to say, "*he is no gentleman, he is of low extraction, or he is a rascal.*" A Nama will say of a man who is very proud and reserved in his manners, who only mixes in good society, "*Khoikhoisen ra aob ke*," the man *makes-a-Khoikhoi-of-himself*, that is, *he stands very much upon his dignity*, and also, *he keeps himself very much to himself*.

Those who desire to have information on the natural 113
and physical condition of the Khoikhoi and Sā-(n), I refer to Dr. Gustav Fritsch's standard work, "Die Eingeborenen Sūd-Africas," and to three Essays published by me, Die Namas, and Die Buschmänner, in the

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113 *Globus*, 1868 and 1870, and Beiträge zur Kunde der Hottentoten, in *Jahresbericht des Vereins für Erdkunde*, Dresden, 1868; not to forget the chapter on the Hottentots in Friedr. Müller's excellent work "Allgemeine Ethnographie."

648 It is enough meanwhile to say, that the Bushmen lead the life of a Pariah, and that they are hated and chased by all other nations of South Africa, having to suffer most, however, from the hands of their own nearest kith and kin, the Khoikhoi, whom I have, on more than one occasion, seen manifesting more charity for a dog than for a starving Bushman.

101 The Khoikhoi are generally called, as I have already said, Hottentots, a term to which I would not object, were it not for the confusion it generally brings in its train, as far as ethnological, anthropological or linguistic terminology is concerned. Sometimes they are called the *Hottentots proper* in our Colonial language. But very often, again, our Khoikhoi in the Colony, or more particularly those remnants of the tribes formerly occupying the vicinity of Cape Town, are called *Hottentots, Hottentots proper* or *Cape Hottentots*, while on the other hand the inhabitants of Griqualand West, of the South Kalihari, of Great Namaqualand are called by their tribal names, Griquas, Namaquas, !Koras or Koranas, just as if they were not Hottentots as much as the Khoikhoi tribes of the Cape Colony. It would be as absurd for us to call only the Prussians, Germans, and apply to all the other tribes of Germany their tribal names, Bavarians, Suabians, Hessians, &c., denying to them the attribute German; or for Londoners to claim for themselves the title of Englishmen, while excluding the Northumberland and Sussexmen from it.

This is my reason for protesting emphatically against the indiscriminate and superficial use of the term *Hottentot*, and therefore I have taken the liberty of taxing the patience of my readers by dwelling at some length on this subject.

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legends, by supposing that the people among whom they are found descended from a common ancestry in primordial times. But such coincidences merely corroborate the old maxim that among different varieties of men, in different regions, and at different times, the same objects have given rise to the same idea.—Peschel, "Races of Man," London, 1876, pp. 461 and 462.

[26] *After the death of the snake.*—I shall hereafter, in the third chapter, come back to this superstition, and only now mention that the words, ǀau-b snake, ǀau-b blood, ǀau-s fountain, ǀau to bleed, ǀau to flow, ǀau to bear ill-feeling, ǀavi (from ǀauï to stream) to rain, ǀava red, are all derived from the root ǀAU to flow, to stream, and we shall see why it is that in every fountain there is a snake.

[27] Alexander is mistaken if he calls ǂNumeep a *Bushman.* The name of this so-called Bushman proves sufficiently that he was a Khoikhoi. The ǂAuni tribe live in the territory here spoken of. The poor Namaquas are also called by the others, Bushmen, especially when they are servants, or if they lead a Bushman's life, and have no cattle and sheep.

[28] *Labouring under an attack of dysentery.*—Sometimes the brackish water works so strongly on the bowels that one who drinks it is immediately taken ill.

[29] ǀ*naras.*—This fruit is a Cucurbitacea, almost as large as a newborn child's head. The flesh of it is eaten raw, and the seeds are kept for the dry season, when there is no fruit. The seeds taste almost like almonds, and are at present to be got from confectioners in Cape Town. The Topnaars or ǂAunis of Walefish Bay and Sandwich Harbour, and all the Bushmen tribes along the coast of Great Namaqualand, live partly on this fruit. It is to be met with from the Orange River mouth as far as latitude twenty-one degrees: but it grows only on the sandy coast.

[30] *Redman,* or ǀAva-khoib, is identical with Khoikhoib,

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101 while the Europeans are called ǃUri-khoin, white men, and the Bantu ǂNu-khoin, black men. For Toosip, or Tusib, see the third chapter.

000 [31] *The difficult task of translating the Bible.*—I mention this the more, as I had not long ago the opportunity of convincing myself that a missionary, in a farewell circular had assured to his brethren, that "*he was the only man who was destined by the Lord to give the Khoikhoi the Bible in their language.*" What I have seen of the publication of the said missionary does not corroborate this opinion, and I can state that his publications require much polishing in style and grammatical correctness.

[32] *They had left the colony.*—The mission station, Bethany, in Great Namaqualand, was founded by the Rev. Mr. Schmelen in 1814, who left with about three hundred ǃAmas the station Pella in Bushmanland, and trecked north until they came to the beautiful fountain ǃUiǂganis on the banks of the ǁGõaǀgib River. The ǃAmas bought the rights of this place and neighbourhood from the then paramount chief of Great Namaqualand. *Gameb*, for axes, knives, iron spears and tinder-boxes; and Schmelen gave the place the new name, Bethany. Amongst the leaders of the ǃAmas were the Xamǂhã (Lion tail) and ǁHõaǀara (Cat rib) families, or, as they are now styled, the Amraals and Boois. Their language is the one in which Knudsen's St. Luke is translated, and we have in this way an excellent specimen of the old Cape Hottentot idioms. In 1850 they told my father that they were called upon by the Dutch Government in 1805 to fight against the English. The Namaqua, according to the Cape Records, lived in 1665 as far South as the Olifants river. They have always been, and still are, by far the most powerful tribe among all the Khoikhoin.

[33] At first sight this myth shows some resemblance to the words of the Lord to Adam: "Of every tree in the

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

just as the name Dyaus was used among the ancestors of our own race, and has been handed down to us, to our historical times. Certain it is, also, that hand in hand came the decay of the nationality went a retrogression and decay of the religious ideas. I do not speak too boldly if I maintain that the Khoikhoi language, if its makers would only have had the necessary inducement, must have become an inflecting language. And then the intellectual vivacity of the Khoikhoi, combined with their mythopœic power, undoubtedly would have produced as charming and fanciful mythologies as we admire in the myths of Eran, Hellas, and Thule.

NOTES TO THE THIRD CHAPTER.

[1] Confer Pott: Die Sprachen vom Kaffer und Kongostamme, in *Zeitschrift der deutschen morgenländischen Gesellschaft*, ii. 5–26, 129–158. Hans Conon von der Gabelentz on the same subject in the same Proceedings, i. 241.

[2] Max Müller, "Chips," ii. 262.

[101] [3] ǀAva-khoin—*i.e.*, Redmen—is a name which the Khoikhoi often employ, chiefly in order to distinguish themselves from the much-hated black races, whom they sometimes call *χun*, things, or more emphatically, *arin*, dogs.

[4] Theophilus Hahn, Der Hottentotische Tsũiǁgoab und der Indogermanische Zeus: *Zeitschrift der Gesellschaft für Erdkunde*, Berlin, 1870, p. 452.

[5] The Bushmen whom Livingstone met in the Kalihari told him that death was sleep. Similarly Arbousset tells us about the notions of the Bushmen of Basutoland, and the same idea is entertained by the ǀKham Bushmen in the Northern Colony.

[6] Zuiver water is a corruption, for the correct word is "*Zypelen*," to filter.